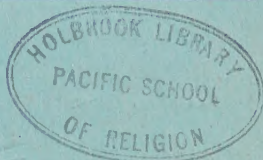


PASTORAL CARE

SUMMER, 1948

No. 2

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The JOURNAL of PASTORAL CARE

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PASTORAL COUNSELING OF UNIVERSITY SCHOLARS

REV. BERNARD IDDINGS BELL

Consultant on Education and Religion

THERE is a considerable literature, based on careful experience by competent observers, on the counseling of university students, mostly of undergraduates; but the literature seems meager about counseling of those who are engaged in teaching and research. This is due to the fact that very little such counseling has been done or is being attempted; and this in turn is due to an assumption that such counseling is neither needed nor desired.

As the result of a quarter century of association (as fellow professor, dean, president) with the more mature personnel at several universities, and the experience of the past three years which have been devoted to little else than pastoral counseling of such persons, certain beliefs have merged as to the importance of this particular field of pastoral care.

Whence come the inner burdens that trouble university scholars, that destroy their peace of mind, that give birth to fears? There seem to be three of them. They are the same three which chiefly trouble every adult person, but they take new forms and acquire an especial causticity for him who would follow erudite pursuits in an American institution of higher learning.

The first basic distress comes from the scholar's realized inability to make sense of the totality of things or to see that within that totality there is significance in what he does and is. He is apt to become cognizant, especially as he gets into the stride of his middle years, that, however competent he may be, what he knows is inconsiderable beside what he cannot fathom. He is apt to have relied too strongly on empirical techniques and rational deduction. He who does this may and frequently does become a good scientist but remains a defective philosopher and an inwardly restless man, unadjusted and irritable. It is no fun to be agnostic about Meaning, and Meaning is beyond his ken. All men experience the pressure of an incapacity to make sense out of life when one depends solely, or even chiefly, on the scientific method; the more intelligent they are, the more unendurable this pressure is apt to become; and with many of our contemporary University scholars the scientific method is all they have been taught to rely on.

The second anxiety of the scholar arises from his aloneness. He is kin to every other man in this, that he longs to give himself utterly to those who will as utterly receive, accept, welcome. The sort of love he, like all men, longs to give is of his whole self; bodily love is not enough, nor casual companionship. Such spiritual love the scholar is not too apt to find in terms of his home. It is rare to find him and his wife pursuing like paths. If he is married to a scholar, each pursues his or her scholarly tangent. If his wife is not a scholar, there is a whole area, to him the most important area, in which his pouring forth of his inmost self is apt to be met with unawareness. His children as they grow are too apt to regard his scholarly labors as an enigma, worse than that as the cause of family financial stringency. They feel in a superior caste without the funds to live up to their pretensions, and they resent it; at least he thinks they do. Also, he is often made to feel that he is too much at home, under foot. Where then, find outlet for self-giving? Among his colleagues? He soon learns better than that. All this denial of opportunity to love gives birth to self-pity, makes him susceptible to flattery, especially from women, warps him, if he is not wise, in a dozen ways.

His third distress comes from a realization of his own moral incompetence in particular, and that of the human race in general. The more intelligent he is the more completely he is apt to become aware that there is in him and in his brethren, that there will be in his progeny, what makes life on earth, despite an ever-increasing erudition, come to the same bad end; to know also that this ruinous defect is not due to mere ignorance. He has himself a part to play in the constant tragedy of history; for all he is learned, he too (and he knows it) is, potentially and often overtly, a brute, a coward, a lecher, a liar and a fool. "Who shall deliver me", he is apt to say with the Apostle, "from the body of this death?"

These then are the three chief pressures: the pressure of a discovered inadequacy of the human mind, the pressure of an unsatisfied quest to

love, the pressure of that streak of moral inadequacy to which is commonly given the name of sin.

The scholar, as I have come to know him, is frequently unwilling to look at these pressures squarely, admit them as applying to himself. He thrusts them out of his conscious mind as long as he can, as much as he can, and they play havoc in the subconscious mind.

The scholar is apt to try to hide away from the first pressure, that which comes from inability to arrive at meaning, in a pedantic over-concentration on some bit of specialization. The older he grows, however, the more he discovers that even within that tiny segment of knowledge which he calls "his field", he remains ignorant of what it is all about. At last aware of this, he is tempted to say that nothing has meaning, which logically implies that his investigations and himself the investigator have no meaning. Is the scholar happy in this conclusion? By it he acknowledges that he is less than a man, engaged in what is really insignificant activity. Before most scholars will admit that they are of such a low order of being they revolt — and there they still are, now in inner revolt against the pressure of incapacity.

The scholar frequently attempts to avoid the second pressure, to escape aloneness, by denial of the primary importance of love. He settles down into a domesticity in which his children and his wife, or perhaps his mistress, are anything but central to thought and action. He becomes a tired and tiresome lover, an apathetic husband, an indifferent father. He over-immerses himself in technical labors with books or in laboratories not, as he supposes, because of devotion to the tireless pursuit of truth but rather as an anodyne for loneliness. After a while he realizes that he, who now is getting on, is no longer young, is middle-aged, has not learned what it means to love, to give and give. For all his degrees and medals and honors, his monographs and dissertations and high acclaim by his fellows, he is a wistful and aging man.

As for the third great pressure, that of sin, it has become fashionable in academic circles to deny its existence. The scholar wishes to shut out those aspects of human behavior that may disturb his serenity. Man, he says, is not a creature ruined by weakness of will; man is only ignorant. How simple is the cure! If all men would only become as scientific, as logical, as dispassionately sagacious as scholars are, earth would be Paradise. Then he is hit between the eyes by some moral tragedy in himself, in his family, in his department; or he wakes to discover that the wickedness of man has taken the product of his scholarly research and used it for political chicanery or for diabolic mass-murder. The scholar is forced out of his Ivory Tower, cynical about the world, disgusted with his own credulity, bitter, dangerous.

As I have said, these pressures bear down on all men, but peculiarly hard they afflict the academic man. When he finds them bewildering, sometimes unendurable, to whom is he to turn for counsel? The psy-

chiatrist may help him analyze himself, but he needs more than self-analysis, for the trouble is not usually in himself alone. Often he needs compassion; more often he needs "a kick in the britches." He will not suffer the compassion unless it is based on understanding of his professional pursuits; he bitterly resents the kick save from an equal. He may go to his priest or pastor or rabbi, but he is not likely to do so; he thinks of them as alien to the world of research, unaware of the painful monotones of instruction, unaware of the environmental difficulties which aggravate his grief. His colleagues? He knows better than to let down the bars to them.

I am quite sure that there is need in the vicinity of every great university for a type of pastoral counseling of mature teachers and research workers such as rarely is to be found; and that it is welcomed and used when opportunity for it is provided with understanding.

What would seem to be some of the qualifications advisable to be had by one who sets out to be of help to these elder orphan children of higher education? Opinions about this will doubtless differ widely. For my part I have the following thoughts about it.

1. Such counseling can be handled only by a mature man, one not only reasonably skilled in the theory of counseling but also with academic experience. The counselor should be something of a scholar in his own right, it does not much matter in what field, preferably a man who has been a professor or a research worker of fair reputation. Otherwise he will find it very difficult indeed to understand the troublesome maladjustments which are peculiar to academic life.

2. The consultant should be of wide enough learning so that he can deal understandingly with men in various fields: scientific, linguistic, historical, artistic, philosophical. He needs to know what those who work in any of these fields are trying to do. He cannot pretend to expertness in them; he is an interested amateur in most of them, a reasonably informed layman. It helps if the person seeking counsel realizes that the consultant has in some field gone through a competent scholarly discipline.

3. It is better that the consultant be not a person who holds official rank in the university where the counsel is to be given. Many of the difficulties which will be brought to him arise from those political relationships which are inherent in all societies, even academic ones. Scholars hesitate, and with reason, to be quite open with their fellows on a faculty. This reticence exists even when the consultant has official connection with university religion or belongs to an official counseling service. Possibly this ought not to be the case, but almost invariably it is. An outside agent receives easier and more frank approaches.

4. The consultant is better not a professional psychiatrist; the usual academic person dreads psychiatry and avoids it, especially when he suspects, as too frequently he does, that he is not quite healthy mentally.

(This suspicion of his sanity is usually groundless). The consultant does need, however, to have sufficient knowledge of mental medicine to know a sick professor (or dean or president) when he runs across one and to persuade the patient to seek out the care he needs.

5. It is needless to say that the consultant must be close-mouthed, no gossip, a respecter of confidences; he must never discuss cases with colleagues, with administrators, with families, with anyone. The slightest deviation from this will immediately destroy possible usefulness. He had better keep no records and tell this to those who consult him.

6. The consultant should mingle socially with the faculty members in every normal way and be a good neighbor, but he should never "solicit customers". They must come freely, casually; and they will if their knowledge of his work comes from friends and colleagues who have learned to esteem the consultant and who recommend him as a helpful man who understands.

7. It is better that the consultant charge no fees and accept no tokens of appreciation. If his work appears "professional" it is more difficult to get the desired confidences. Besides, most scholars are poor men who must watch every penny of expenditure. Support for this sort of service should be provided by interested persons or foundations, not in their own name however.

8. The consultant may or may not be the representative of a religious body. If he is, he must lean over backwards not to appear as a proselytizer for his kind of religion. He should himself be active in the practice of that religion, patently honest about it; and if he is good at his job, some of his visitors will be attracted to his Church; but he must not have even a faint whiff of evangelistic fervour. For this reason it is exceedingly difficult for a pastor of a local congregation to do much in the way of general counseling of university people.

9. The consultant must be a patient man, not in a hurry, uninterested in showing statistics. For the first year he may have less than a dozen customers out of a faculty of many hundreds; it will be five years or so before he is known, trusted or considerably used. He had better have other work to do to keep him busy till he is discovered. When he has been discovered he will have more than enough to attend to.

SOURCES OF PROFESSIONAL HOSTILITY

REV. SAMUEL H. MILLER

Old Cambridge Baptist Church

THERE are two levels at which hostility may be conveniently considered, the professional and the personal, both of which contain cultural factors. It is obvious that professional specialization, as we know it today, makes for mutual ignorance of each other's fields, methods and goals, and gives rise to misunderstandings which in turn become the symptomatic points of expressed hostility. A specialized field, especially if it is young, as is social work, will be defensive by its very nature; if it is on the defensive, as religion is in our culture, it will express itself in a belligerent and critical attitude toward any non-religious field or technique, particularly if that field was but recently part of its domain.

The Minister at Professional Level

Let us look first on the minister at the professional level. If the picture is caricatured, it will be only to make plain the features which support hostility. The figure is patently authoritarian, both by its inherited ecclesiastical character and its sense of responsibility for the mores and morals of the community. He is the lord of the church, interpreter of its law, surrounded by the aura of religious awe and priestly reverence, a veritable super-ego personified. He is in a non-supervised position, where his dominance is expected and presupposed. His parish is more or less given to him, and it is not strange that he feels possessive toward his people. He is the pastor, the shepherd, the father; they the sheep, the children. He is apt to be much more moralistic and judgmental, than aware of human needs and the resources available for their satisfactions. People to him are good or bad; in the former case, he is sentimental and in the latter, condemnatory. He often creates guilt rather than resolves it. Undisciplined in self-knowledge or self-analysis, he is naive and conventional in his understanding and treatment of need, taking superficial symptoms on their face value and not understanding the hidden causes or the structure of subterfuge by which the primary need is unexpressed or camouflaged.

This paper was presented originally as the report of a three session workshop for clergy and social workers sponsored jointly by the Massachusetts Council of Churches and the Family Society of Greater Boston, April 8, 1948.

The Minister In Our Culture

One must reckon with the fact that the minister, inheriting an authority image, heavily invested with religious awe and sanctity-fear, must operate in a culture which denies its reality or what might be considered conservatively, its adequate expression. Instead of being valued as the priest who is privileged to enter the Holy of Holies in behalf of his people, he becomes valued in terms of a "hail-fellow-well-met", to be distinguished in no wise from the rest of us. Moreover, he sees his field of jurisdiction so to speak shrinking at an alarming rate. Whereas all life was under this thumb not too long ago, one after another the physical sciences, the medical profession, the educational institutions have moved in and taken over. If the social worker now assumes the care of people, he is not only on the defensive, but desperately so.

So far we have considered the minister figure in the pattern of hostility. The peculiar truth of the records of our workshop discussion reveals that the social workers told why they were hostile to ministers, and the ministers told why they aroused hostility or resistance, but the mystery of how the social worker supported the pattern of hostility remained relatively untouched.

What must be said here is that the social worker generally knows more about the minister and his professional field, than the minister knows about the social worker and her professional field, or the competence of her work. The ministry is an older profession than social work; and naturally, social workers came to know the church as children long before they entered a profession, whereas the minister is not so apt to confront a traditional figure of the social worker. And so instead of a caricature, he tends to react to a vague uncertainty.

The Social Worker in our Culture

The position of the social worker in contemporary culture is quite unlike that of the minister. While the latter finds himself attempting a religious function in a somewhat hostile, secular environment, the social worker actually fits into the more or less scientific disposition of the time and age. The character of case work does not cut across the grain or evoke religious prejudices, good or bad; it partakes of the general tendency in modern life to be naturalistic.

Personal Factors in Hostility

Our second stage in dealing with professional hostility is to see the pattern on its personal level. How much the professional level absorbs and expresses personal energies and hostilities is difficult to say. On the personal level, however, we confront immediately the fundamental conflict of the sexes, inasmuch as most ministers are men, and most social workers are women. This is complicated and heightened by the

ministers' father-image and the social workers' own emotional revolt against authority. If there is a coalescence of the father-God-male dominance in the minister, it is probable that there is something of a mother-teacher association in the social worker, complementing the structure of the hostility pattern. Moreover in many ministers there is a strong feminine component, and in many social workers an equally strong masculine component. Because the social workers' acquaintance with the minister is much earlier, probably either in infantile or adolescent periods, it is therefore much deeper and more emotional in character than the minister's attitude toward the social worker, whose acquaintance may be determined largely in professional terms.

Comparative Goals

It was in our meetings on *The Comparative Goals of Social Work and Religion* that the discussion of hostility seemed to catch fire and really burn. Here we were dealing probably not so much with caricature types, or the hostility engendered by imagined differences or misinterpretations, or the conflicts more or less diffused in both professions, but with our own considered convictions, so that we attacked and defended with more wholehearted pleasure and verve. We asserted our own positions, clarified them against misunderstanding, and made it plain that we felt we had something worth fighting for on both sides of the fence.

It was evident immediately in the statements made for social work and religion that there were differences and similarities in both methods and goals, which made a simple and exclusive definition of one field against the other quite impossible. Fundamentally implicit in both social work and religion was the value of and respect for the individual, with a desire to serve the constructive factors making a more abundant life for both the individual and society.

Something of the character of the differences may be indicated in two sentences taken from the report of this meeting: "The social worker deals with the individual's relationship to himself and to the environment in which he lives, but the problem of the individual's ultimate relationship to a higher being is not within the social worker's province, but in that of the ministers . . . Both professions seek to help a person make an adjustment to reality, but the minister tends to spell it with a capital R."

The first question that was raised was whether or not the whole person was dealt with in each of these fields. The attempt to separate the secular and social from the religious was not allowed to be valid by either profession. In dealing, however, with the whole person, the social worker presumes that the focused need in any given circumstances may be the limit of necessary solution for remedial action while the minister thinks of the immediate situation in terms of its ultimate implications in the religious or moral sense. In one sense of the word, the social worker

tries to save one situation in the life of the client; in the same sense, the minister seeks to save the whole life of the client by its basic readjustment and relationship to God.

This difference tends to differentiate in practice, so that the social worker deals with the individual on a circumstantial level, and in a somewhat episodic manner, while the minister, though not claiming any greater intimacy in the process, nevertheless directs his attempted therapy at the basic ground of being in the individual, over a more continuous and unrelenting time span.

The minister, I think, in many instances would feel that the treatment of an individual, in any given circumstances, however secular, without interpretive religious assistance, tends to be more and more separated from the knowledge and experience of the intimate relationship which ought to exist between religion and all of life. A persistent treatment of life as if it were merely secular, refraining from any references to its religious implications, will ultimately suggest that there are no religious implications. On the other hand, the social worker has every reason to insist that any circumstance in which there is a restoration of health and sanity is itself a religious service, although it is not so named. The case work process is certainly not a religious process, stemming as it does from strictly scientific origin. But it can be of great religious value, and consequence.

Just as the social worker hopes to win the interest of the clergy in casework treatment and in casework principles, feeling that they are real and helpful, so the clergy, I believe, have a right to expect social workers to have respect for the religious experience and beliefs of the client. It is not that the social worker should become a convert to a particular religion. It is expected that a social worker exploring the various needs in a given client's life, will conscientiously and specifically attempt to understand, from the *client's* point of view, his religious faith, not only as he understands it, but according to the doctrine and discipline of which he is a member.

Moreover, there is considerable difference involved in normal religious therapy and casework procedure. Case-work may be defined as a relationship therapy in which the worker utilizes the factors within the relationship in order to secure the necessary readjustment of the client's resources. Pastoral counsel, however much it may attempt the use of psychological and social resources, can seldom operate in a relationship with such self-conscious manipulations. The relationship itself in religion is conditioned by other presuppositions such as those already discussed in the Goal of Religion.

The Relationship of Respective Goals

Plato in an ancient time, and Spengler in our own, have both indicated the catastrophic effect of highly specialized professions upon the

cohesiveness of society. Each of them makes plain that civilization not only culminates in such diversity, but ends in it, so that the nicely held-together fabric abruptly falls apart in anarchy. Immediately at this juncture there is an uncontrollable desire for unity and harmony, and coercive uniformity becomes the feverish lust of peoples.

As social workers operating in a strictly delimited field, extremely aware of the effect that the whole environment has upon personality problems, it is inevitable that the "lostness" of present human nature must be considered in more than an episodic, or purely circumstantial sense. If there is no respect for life, no meaning, either felt or defined, no serious significance or semblance of moral value, then patching up the episodes and spots of maladjustment will be quite temporary and rather futile. The techniques of social case work depend ultimately on whether there is a larger world of values to which the client can be related. That larger field is the realm of religion and faith.

THEN I SLEEP

REV. ALLAN HOBEN

It is now a year since the doctors told me. It has been a strange year, marked by the rallying of friends with such tributes as usually follow one's departure, and with an endeavor on my own part to define values and to keep the faith. Strange to say, one is challenged to keep the faith just in those issues where he most needs to have the faith keep him. The summons to leave an absorbing task packed with the enthusiasm of youth, to leave a dear partner who with me is watching our five children entering or about to enter their careers, to leave a world palpitating with interests due for fruition or blight at almost any moment—such a summons, coming as I think twenty years too soon, certainly calls for thought and faith.

However, before attempting any skirmish with the inevitable darkness, I wish to make a few practical suggestions in behalf of those who, being incurably and critically ill, are physically and socially isolated. For example, I was ashamed to find, in recoil from the shock, an instinctive resentment of any gaiety or evidences of normal happiness on the part of intimates and loved ones. It became necessary to develop a mood of gratitude that there are and always will be those who maintain good cheer. Also, I had to become reconciled to the "out-of-sight-out-of-mind" status and the feeling of another's hand taking over the baton. All in all, there is a formidable psychological barrier that impedes or prevents ordinary conversation. From the point of view of the visiting friend with his normal supply of news, gossip or shop talk, it must seem as if the "victim" stood back-to, looking out of his window to some far scene and but partly conscious of the well intended talk. The situation is a difficult one for friends. The regular formulae of inquiries and greetings do not exactly fit.

A Technique for the Sickroom

Even the doctors and nurses need a careful technique. Nine times out of ten it is unfortunate to ask the cancer victim how he feels. If he has any sporting spirit he attempts a cheerful-sounding assessment of his case as often as required, just as he bears with the papier-mâché jocosity of those who have no stronger materials with which to reenforce the beleaguered spirit. Good friends, it is hard on them, but they bring

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the best they have! If to one under sentence of fatal illness some of their notes struggling so bravely to be cheerful sound a bit falsetto, it is due to the patient's craving for the simple truth as being the best medicine for mortal men. Here there is no relationship so comforting as complete and kindly honesty.)

Taking the facts as they are, one wonders whether there is not a call for what might almost be regarded as a new department of medical practice. This speculation arises from the ultimate failure, so to speak, of all medical service. Notwithstanding the marvelous recoveries due to medical and surgical skill, the prolongation of life for many, and the concrete beneficial results of research, still it seems to remain true for all cases that the doctor ultimately fights a losing battle. Speaking in terms of recovery and survival, he is destined to lose every case.

Controlling the Level of Experience

Because this is uniformly the outcome, we might almost expect within the medical profession, or related thereto, a very merciful service in preparing people for departure from this world, in leading them through the labyrinth of pain and weariness expertly, so that all might be in keeping with the dignity and worth of man at his best. For here, as with the rest of our biological program, it is possible to determine somewhat the level upon which one undergoes the physiological experience; so that whether we eat, are begotten, are born or die, it is all within a ritual above the coarse and beastly, all as becomes man and so never wholly void of morale, beauty, poetry and a certain grandeur which is of the spirit. In this connection illness and dissolution must impose a heavy tax upon the idealist who would, if possible, so translate and illumine the bare text as to save himself and his patients from disgust and defeat. The breaking down of a human body which must have possessed some athletic prowess and grace, and even some degree of beauty, is not, in itself, a lovely experience. Conceding all that is demanded by realism, we still fight for our status as man.

But here the doctor and nurse are working in an area where the normal fighting reserves of the patient have been depleted or radically disordered. There is need of expert dietetic inducement and skill. Nausea is constant! Why eat anyhow? There is need of a program with projects capable of achievement and so spaced as to carry one to reasonably near goals. The patient must be kept dated up. There is need for mental occupation, else brooding sets in and the mind gravitates surely to misery. Reading, reading, reading and being read to, and also music, especially that which carries emotional satisfaction for the patient, will fill many an hour, crowding out gloom.

✓ I suppose that for most patients cards, cross-word puzzles, picture puzzles light handicraft in whatever media, and all the approved time-fillers are of great practical value. Surely those who have found pleasure

and mental anesthesia in such pastimes are thereby better able to stand the siege, by which I mean that they tend less toward melancholia and thoughts of self-destruction. The radio, properly handled, is among the major blessings of the sick. No doubt the physician will feel that this is a large order, this taking over of the entire program for the patient's comfort, and in actual treatment he will be able to do no more than suggest what is to be carried out under a proper division of labor to ministering members of the family, nurse, friends, psychiatrist (perhaps) and clergyman.

However, let no one think that the patient is going to be happy or very thoroughly beguiled by the practical devices suggested. As ever, from the time of Job and before that, his mind will bruise itself against the "why" of suffering and will be thrown back again and again exhausted, baffled, until the next rally of reason. He will wonder whether our whole scheme of education and religion has not produced in the individual too high an estimate of his importance in such a cosmos. Part of the hurt is but the reverse of a conceit which has not learned the humility of astral dimensions, of countless myriads of similar lives, of the majestic democracy of death.

Historically, the minister of religion has been regarded as philosopher, guide and friend to mediate comfort and reinforce faith in spite of suffering and death. One is deeply grateful to those who still undertake that mission, who, by frank conversation, scripture reading and prayer, perform a lovely service for the sick. While they will not solve the problem by cheap explanation, or guarantee healing, they will at the least lend direction and fellowship to the patient's thinking. Their abandonment of such service constitutes the loss of a valuable function which society has assigned to the minister alone.

Some of my friends seem to regard the vastness revealed by modern physics and astronomy as a depressing factor, but, if one is free from the superficial delusion that bulk is value, then I think that the newly extended universe or multi-universe, or rather, our recent apprehension of it, makes for peace just as in some measure the watching of the stars has always done. It is an offset to our self-importance, but not necessarily unfriendly to religious feeling or faith. The great world order which has given us our share in conscious life is to be trusted. Infinity is very comforting.

A More Personal Interest in Religion

And when thus in the grip of fateful forces outside itself, the mind swings to a much more personal interest in religion. From the doing of things under the incessant drive of modern life there follows, under these conditions, more meditation than one has known since the passing of boyhood's loneliness. During the main course of constructive and routine effort my devotional life has seemed to take on the pattern of

the policeman on his beat. On the way to this, that or the other engagement or in the face of some hard task or decision it was as if I merely stopped at the pull box to report my name and number to headquarters so that the chief might know I was doing my rounds and might be used or assisted in the locality of duty as occasion should arise.

But it is quite different when one's task is done and the resulting or surviving self has time to say, "And now what of me?" Perhaps one is guilty of self-pity when the parallel picture is that of an old work horse, swaybacked, sprung at the knees, skeletal, head low, standing in the corner of the pasture with tail toward the November storm at the close of day. The religion of action and reform gives place to that of inquiry and security.

It seems to me that the big question which one may answer from such a review of life as the days and nights permit during a fatal illness is the simple question of whether life has been good or not. Of course it must be personal and specific — has one's own life been worth while? To keep the faith is to remain affirmative on that one question, and to justify the faith is to labor for a social order in which everyone could honestly make the same affirmation.

Perhaps one's greatest regret lies in not having been happier, more appreciative of the lovely things and simple experiences that compose normal life. What better thanks could one have rendered the creator? During the past year I have had an awareness of every beautiful thing in nature and of the goodness of man which could have made life rich beyond all power of expression.

Peace of Mind

But, to come still closer home, there is the very personal question of peace of mind. There have been times of great mental anguish, usually coincident with acute pain. Opiates may and do blunt the pain periodically and as emergency treatment, but they alone do not guarantee a rational peace. Similarly, release from many responsibilities makes for passivity and relaxation, but the attendant peace is only that of a vacated house, a negative attitude toward former elements of compulsion in the environment. My requirements have been more than that and they have been met by select portions of Jewish and Christian literature, by the hymns and prayers of the church, by the confessions of those who were conscious of great personal need. In a small volume entitled "Great Souls at Prayer" I have found my pleas made articulate in words from many worshippers, and from breviaries of the early church.

Without being unduly critical of the liberals with whom I have long been associated in educational and religious work, I must confess to needs that are not well satisfied by the mere discussion of the idea of God. The flaming reality of actual devotion as found in this literature and as ringing forth, it seems to me, in such a farewell address as Evangeline

Booth recently gave in Madison Square garden — such reality, so catholic in time and personnel, constitutes the shelter which our frailty seeks.

Now the way I use these breviaries and breathings of distressed souls is to read a selection or so after I am in place for the night, the selections for the day and, if need be, others until I find a comforting thought. Usually I experience something of what was in the minds of these other pilgrims; then, lights out, I, too, talk to the Maker, Sustainer, Lover of life. Realizing that as an infinitesimal part of that consciousness I can know almost nothing, I relinquish myself honestly and freely to Him. All in all, it is well. I have had blessings beyond calculation. In ways both known and unknown I have missed the mark, but in these closing moments of consciousness I make sincere and complete relinquishment of myself to God. No make-believe; no impression to be made on students, faculty, congregation; no part to play; just self and God. Then I sleep.

MEMBERSHIP

Membership in the Institute of Pastoral Care is open to any interested person and includes the Journal, other publications and announcements. Kindly indicate the classification of membership desired. Dues should accompany your application.

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THE INTERPERSONAL RELATIONSHIP

PROF. RUSSELL L. DICKS

Duke Divinity School

It is not unusual to have the experience of coming into the presence of someone whose personality, or mind, or manner, causes one's own capacity to express himself to dry up like a stream cut off at its source, while another person will have exactly the opposite effect: one's ideas flow freely through the mind and one's words come forth readily and eagerly. I have never been able to completely understand the reason for the difference. Undoubtedly it turns upon some deep and subtle difference in attitude of mind on the part of someone who can lift us to heights of confidence, thus releasing powers within us, while another confuses and confounds us. In one it is an inherent respect for the personality while in the other it is a subtle desire to dominate and exploit the personality of another. In one it is a feeling of trust and confidence in the Universe, in the other it is a feeling of frustration and restlessness which results in the need to manage and direct others. This in turn is rooted in fear, and that fear is projected upon those he meets, throwing them into confusion and rendering them impotent; while another reassures, encourages, cultivates and stimulates the mind and feelings of those he meets. The one is a destructive, the other a constructive, personality.

One meets these two types of persons everywhere; often not in clear-cut contrast, nor in full development. While not fully matured and organized in their positions, still most persons, both men and women, fall into one of these two conditions, so far as affecting those they meet is concerned.

I believe this effect upon another personality, subtle and frequently unrecognized by the individual, is ultimately the most important single factor in pastoral work. Therefore we must insist that our students and fellow pastors analyze the kind of relationships they establish in their pastoral contacts. This may necessitate a careful course of counseling with another counselor for themselves, which may or may not mean a character analysis, or a thorough-going psychoanalysis. Theoretically, the latter is desirable, provided an able analyst is available, but that is not possible at present, nor are there prospects of its being possible in

From the revised edition of *Pastoral Work and Personal Counseling* to be published by the Macmillan Company in January, 1949.

the near future for any considerable number of our pastors. If funds were available to make it possible I know an able Christian psychoanalyst who would be willing to give his entire time to analytical examination and instruction of clergymen to enable them to become effective pastors and counselors.

This capacity to permit and assist another personality to be expressive, and therefore creative, is more than the mastery of technique. It turns upon the counselor's deep respect for persons, upon his experience with life, upon the health of his own ego, upon the deep soul, the very self and its development and condition. It has little to do with what one knows and probably little with what one believes; but it has a great deal to do with how one acts in relation to his beliefs.

It has been my experience that some of the greatest religious and intellectual leaders of America, great in that they are well known and have large popular followings, actually have destructive personalities themselves, so that the effect of their meeting other persons individually is to belittle, or lessen, the dignity of those they meet. A part of this effect may be the result of their physical fatigue, a part the frustration of trying to think their way through confused issues, and a part simply because of the large numbers of people they meet, but the sum total, and final conclusion, still adds up to a lack of respect for the personalities of others.

Richard Cabot, one of the most interesting minds that I have ever met, had no such effect upon me and I do not recall that he did upon others, although many held him in great awe, particularly before they met him. Actually I was afraid of him in the early months of our relationship and never, during the entire time of our association together, came to feel so at ease in his presence that I did not treat him with due deference. He was one to encourage familiarity, for while he was shy and self-conscious, he was also quite conscious of the fact that he was a Cabot, and the Cabots were reputed to have a private line of communication with God. I always suspected that Richard Cabot really believed that. In the first conversation we had together he asked, immediately upon our sitting down, "Why are you interested in sick people?" I replied that I had been seriously ill myself; whereupon he said abruptly, "I'm glad you have." It was years before I understood that what I attributed to bad manners was actually wisdom. Richard Cabot, as a doctor, had learned that suffering is a great teacher. There were times in our relationship when he came close to apologizing, as close as he could come to apologizing for anything, for not having been sick himself; he argued that mental anguish also was a great teacher, a point which I granted a little too readily for his complete satisfaction, for he mentioned it many times upon different occasions.

Richard Cabot was one of the most stimulating doctors of his generation: the man who is the father of medical social work, the discoverer of the clinical pathological conference for medical teaching,

the founder of the case-method in medicine, the person whom Paul White of Boston, internationally recognized authority himself upon heart disease, credits with advising investigation which ultimately caused European physicians to come to America to study heart disease — Richard Cabot was always a creative and stimulating listener and thinker so far as my relationship with him was concerned. Just why I do not know. Certainly few men of his generation were more ambitious or worked harder to fulfill their desires. When it came time for him to retire from the Harvard College faculty because of his age he was greatly exercised. He had not thought that such a rule would apply to him. The idea! During the closing weeks of his life he carried on his classes for theological students from his sick bed; when he became too ill to leave his room the students came to him. He did not lack determination nor a will to power. Yet, so far as I can recall, he did not exploit other personalities for his own desires nor did he try to impose his will upon others. He might disagree with what one chose to do, but it was one's right to do it, which did not prevent him from expressing his opinion to the contrary. This expressing of his own view, he believed, was necessary for the integrity of his own personality.

Unfortunately one cannot say the same of many intellectual and spiritual leaders. Most of them seem to think they dare not give attention to another's opinion except to gain information so as to refute it, or to impose their ideas upon others. What happens to the integrity or the dignity of the personality of the person whom they oppose seems not to concern them in the least.

Our Lord said, "Judge not that ye be not judged," and He seemed to have practiced what He taught. This is one of the hardest attainments of all counseling disciplines for in judging others we are judging ourselves, which the counselee fails to recognize. In counseling we are always seeing something of ourselves in others, both what we like as well as what we dislike, and we react accordingly. At heart many of us, if not all, are perfectionists. When we see imperfection in another we express our negative feelings, sometimes in subtle ways and sometimes in crude ways. The subtle is the more damaging, for anyone can identify crudity and compensate for it, but a subtle condemnation creeps into our minds and germinates, coming forth in time as a maggot that has fed upon our souls.

It is the pastor's task to try to clear the maggots from his own soul before spreading them to others. This is done through study, through prayer and meditation, through examining one's own and others' pastoral contacts and their results, but it may have to be done through seeking counseling for oneself and for one's wife. Spiritual maturity and the respect for personality may come only after prolonged suffering and frustration, but it is essential if one is to serve helpfully in the care of souls.

The JOURNAL *of* PASTORAL CARE

EDITORIALS

A Timely Tribute

In a thoughtful and challenging letter to the Boston *Herald* Paul Dudley White, M.D., perhaps the world's greatest authority on heart disease, pays just tribute to "wives and mothers of physicians" whose "lives of service, sacrifice, and devotion are perforce dedicated not only to their families, but equally to the demands of suffering humanity. It is a double task and privilege which the world at large often fails to recognize, but which is heroically borne by hundreds of thousands of women the world over."

Surely the wives of ministers and rabbis — perhaps to a lesser degree — know only too well the frequent sacrifices which they and their families are called upon to make in order that the spiritual leader of a religious fellowship may put "first things first." To interpret this need to small children is often extremely difficult and a task which usually falls upon an already burdened mother.

Delayed Exchange

The promised exchange of the respective Spring issues of the *Journal of Pastoral Work* and the *Journal of Pastoral Care* has been unavoidably delayed for several reasons. Being new publications, staffed by editorially inexperienced personnel who have other equally demanding responsibilities, it is inevitable that schedules will not always be met. Furthermore, the summer schools which both the Council for Clinical Training and the Institute of Pastoral Care sponsor each year present an additional responsibility. By now, however, our respective readers shall have had an opportunity to see copies of both journals. Negotiations will be continued this winter towards an eventual merger of the two publications without sacrificing the merits of either.

Greeley's Counsel Heeded

Following Horace Greeley's much-quoted recommendation, "Go west, young man!", the Rev. Henry H. Wiesbauer, Director of the Pastoral Counseling Center of Boston, an Associate Director of the Institute of Pastoral Care, and Associate Editor of this *Journal*, has resigned from these positions in order to accept an appointment as Director of the Social Service Department of the Denver Council of Churches.

Mr. Wiesbauer proved himself to be a compassionate counselor who always saw troubled individuals as *persons*, members of a common family. His loyalty and indefatigable service to the Institute are best known to those of us who have served with him. His imagination and enthusiasm have done much to make this *Journal* as attractive and meaningful as we believe it to be. Congratulations are due the Denver Council of Churches, and we express our deep gratitude to Mr. Wiesbauer. Dominus vobiscum!

Public Affairs Pamphlets

One of the most significant educational projects in recent years is the series of pamphlets which are being published by the Public Affairs Committee. While some of these are being reviewed by us, there are many more which, being unrelated to pastoral care, we do not mention. They deal with extremely relevant subjects on the community, national, and international levels. The pamphlets themselves are easily read, authoritative, attractive, and inexpensive. We commend them to our readers. A descriptive list will be sent upon request. The address is 22 East Street, New York, 16, New York.

Our Contributors

We continue to be deeply grateful to those friends who generously share with the *Journal* their thinking and their writing. The Rev. Dr. Bell (*Pastoral Counseling of Scholars*) has been carrying on an unique ministry at the University of Chicago on behalf of the Episcopal Church. This is but one more facet to his comprehensive and varied ministry in the educational world.

Samuel Miller (*Sources of Professional Hostility*) is pastor of the Old Cambridge Baptist Church, Cambridge, Mass., and an active leader in both interdenominational and interprofessional affairs. He is particularly interested in the relationship of the professional person's philosophy of life to his therapeutic role with people.

Before becoming president of Kalamazoo College, Allan Hoben (*Then I Sleep*) had taught at Carleton and at the University of Chicago, as well as serving pastorates in Wisconsin and Michigan. The illness of which he wrote so courageously and realistically finally culminated in his death on April 29, 1935. This remarkable essay is reprinted not only as unique "clinical material" but particularly as a meditation for those who minister and for those to whom malignancy is tragically real.

Russell Dicks (*The Interpersonal Relationship*) is one of the most prolific writers in the field of pastoral care. During the summer he has been teaching at the Iliff School of Theology in Denver, and this fall he will resume his new duties at Duke University. Professor Dicks has been honored with the degree of Doctor of Divinity from Southwestern College.

BOOK REVIEWS

Psychology for Pastor and People: John Sutherland Bonnell; Harper, N. Y., 1948. 225 pp. \$2.50.

Written by a minister and for ministers this latest book by one of the nation's busiest pastoral counselors is an excellent exposition of the techniques of spiritual counseling.

Avoiding the boredom of long case histories, Dr. Bonnell presents instead short, concise, dramatic incidents to illustrate his successful methods of counseling. His facility for quoting appropriate and relevant scriptural passages is certainly enviable and reflects an exceptional memory.

While the author is thoroughly familiar with psychiatry and obviously uses many of the insights of that branch of medicine, nevertheless he turns to the unique resources of religion as he brings his pastoral therapy to bear upon the difficulties of those who have come to him.

The chief criticism of the book is that it makes counseling sound too easy and simple, and it implies that success is a foregone conclusion if the right methods are used. Many of us know from experience how difficult and discouraging a ministry it can be. If the author had reported some of his failures as well as his successes, it would have made the book even more valuable. As it is, however, it should prove a great inspiration and guide for clergymen who are eager to help their people. An excellent bibliography is provided for those who would read further.

GEORGE OSSMAN

●
Counseling and Psychotherapy: Carl R. Rogers; Houghton Mifflin, Boston, 1942. 450 pp. \$3.75.

This book gives an exposition of what has been called the non-directive method of counseling, using a great deal of helpful illustrative material, and including a series of eight interviews with one counselee plus full critical comments. The author recognizes that this counseling method will not be equally useful in all cases where an individual has difficulty in facing his personal problems satisfactorily. Sometimes, for instance, manipulation of the environment may be more effective. In any case, however, before an individual can be considered as able to benefit from counseling treatment, he must have a certain capacity for insight and self-determination, and freedom from the dominating influence of parents or other persons in a like relationship. On the other hand, he must himself feel the need for relief from some stress or internal conflict.

If the counselee is one with whom the method can be profitably used, there is a basic hypothesis which the author believes to be definitive of effective counseling. It is to the effect that such counseling can only be done by creating a situation in which, within certain limits of time and space, the counselee feels free to express his feelings and attitudes, to examine them without being subject to any external critical judgment, and in the light of the understanding gained by such examination, to take action which will be accord with it.

The method is to allow the individual to gain knowledge of himself, especially his emotions, and to resolve conflicts in the light of what he sees. This pre-

supposes that any advice imposed by the counselor, even if it is asked for, will fail of its purpose unless it expresses what is already in the counselee's mind and even then probably will not succeed until he himself has expressed it. In particular, intellectual arguments for or against the action or attitudes, whether indulged in by the counselor or the counselee, do not help to resolve the conflict within the counselee. The counselor's role is to accept the attitudes of the counselee sympathetically but without approval or disapproval, to express them more clearly for the counselee's examination, and to point out the relation of one attitude to another.

I believe that the method here described can in the hands of a skillful counselor be most effective in resolving many of the emotional conflicts which impede the thought and action of many individuals and in helping them to become better integrated. As a Christian, however, I think that this integration may often be on a less than Christian level. If the author is right, it is difficult to see how a person can be brought to have any insight into the revelation of God in Christ as it relates to his own life unless somehow he already has it within him somewhere though perhaps covered up. A Christian pastor, I believe, must give some place to helping this revelation to make itself felt. If he merely expresses and clarifies what the counselee feels, how can he bring the insight of the Christian message to bear on one who has never had the opportunity to hear it expressed or who has always rejected it as it has been offered by others? Certainly the Christian message will not make its way unless the hearer feels a need for it and is ready to hear it, but I cannot see how it is to be conveyed to him, at least in a counseling relationship, if the counselor must limit himself to expressing and clarifying what the counselee has expressed.

ROGER S. GREENE, II

■
How to Think About Ourselves: Bonaro W. Overstreet; Harper, N. Y., 1948. 205 pp. \$3.00.

At last we have found a book for the troubles of plainly normal people. With a competent combination of the psychological and social sciences Mrs. Overstreet points out new pathways to free and mature living. She strikes at many failings and untruths of our society but she offers the reader an inspiring picture of what goes into the making of a good life. Psychology and its allied sciences are lifted from the darkness of the underworld of morbid living to throw a revealing light on life as the average man knows it.

This book is about man's sense of personal worth. It promises no revelation; it offers no cure. It simply deals with the relationship between the self and the world, which makes life clear instead of confused. The author accepts the current belief that our world is in need of improvement. The self is seen to be the starting point for doing something constructive. So long as men think of themselves as hapless atoms pushed around by circumstances, they will not know how to think about themselves as makers of circumstances. An inescapable imperative, therefore, is to find some right and confident way of thinking about ourselves.

The old truths of psychology and religion are combined with good sense in a wise and simple way that startles one with a blessed clarity. Many happy examples and illustrations facilitate the understanding of theory in the context of real life, while the beautiful, flowing style makes the book easy to read.

Besides being a book that anybody and everybody can read with joy and benefit, the parish minister will discover this volume to be both a useful tool and an invaluable source of practical information. The first section will help in understanding the framework of the present-day world and the problems which people are facing in the inner-world of their own souls. The second part, which deals with the relationship of the self to life, is filled with many fertile sermon ideas.

BENTON ROY HANAN

•
Handbook of Psychiatry: Winfred Overholser and Winifred V. Richmond; Lippincott, Philadelphia, 1948. 252 pp. \$4.00.

Believing that the modern pastor must increasingly utilize psychiatric insights, methods, and the psychiatrist himself, I commend this *Handbook* as a capable outline of psychiatry, which is enhanced by not only a good table of contents but also an adequate index.

The major contents of the book are admittedly slanted strongly towards the institutional type of problem in that more attention is given to the serious mental ailments or psychoses, than to the less difficult psychoneuroses. Although the latter are more likely to come to the attention of the minister, yet many of us encounter psychotic individuals who are not yet hospitalized, or may not even need to be.

The chapters on "The Cause of Mental Disorders" and "The Mental Hospital and Modern Methods of Treatment" will prove helpful to the pastor who must minister to the families burdened with mental illness. Likewise the chapter, "Psychoses Associated with Organic Conditions," will also enable the minister to understand these problems intelligently.

It is to be regretted that there is only one, short chapter on the *Psychoneuroses* since these emotional disorders are becoming increasingly prevalent in our accelerated society. Even so the book is recommended to those clergymen who find themselves devoting more and more time to the personal problem of their parishioners.

RUSSELL L. DICKS

•
The Driving Forces of Human Nature: Thomas Verner Moore; Grune & Stratton, N. Y., 1948. 461 pp. \$6.50.

Striving for a synthesis of the various currents in modern psychological thought, this book constitutes a stimulating evaluation with particular emphasis on the development of psychology in American universities. All of the criticisms are heavily documented with scholarly references.

While the author is a Roman Catholic priest as well as a psychiatrist, he is as generous to those with whom he differs as his Church will allow. It is refreshing to read his defense of the "will" and "responsibility" of man. Without any apologies, the book is Thomistic in both philosophy and psychology. Fr. Moore draws heavily on St. Teresa and St. John of the Cross for his teaching about the adjustment which should exist between God and Man.

The clinical material is similar to that found in other books of a comparative nature. The unique contribution, however, is Fr. Moore's defense of man's

responsibility to God and the fact that man is not governed by blind unknown forces resident within the individual.

The principal value which the Protestant clergyman will find in this book is the knowledge it gives of the Roman Catholic point of view, as it relates to the field of psychology and psychiatry.

GEORGE M. PICKARD

•
A Guide to Confident Living: Norman Vincent Peale; Prentice Hall, N. Y., 1948. 248 pp. \$2.75.

Continuing his premise from previous books Dr. Peale once again states unreservedly that "faith is the answer" to the many personal problems which confront us today. "There is no force equal to religion in its power to touch and to satisfy basic needs."

With remarkable familiarity and skill the prominent New York clergyman applies readily and in modern terminology the teachings of the Bible to such difficulties as feelings of inferiority, guilt, defeatism, worry, and anxiety over marital success. He states with conviction that "if you will utilize the principles of faith stated in this book, you, too, can solve the difficult problems of your personality. You, too, can really learn to live."

Faith and confession are the two keys which he believes unlocks all our problems. If you change your thoughts, your world is changed. Confident faith must be substituted for negative, self-destroying thoughts. There is a serious danger, however, that Dr. Peale's exhortation may mislead the naive reader into believing that the other healing professions are superfluous, although the author himself would be the first to deny such. His ministry actually is noted for cooperation with psychiatrists, social caseworkers, and other therapists.

Dr. Peale's faith is indeed contagious, and the reader finds his own religious convictions greatly strengthened and stimulated by such pastoral exuberance.

LEE H. KANAGY

•
The Rights of Infants: Margaret A. Ribble, M.D.; Columbia University Press, N. Y., 1943. 110 pp. \$2.00.

This little book (now in its eighth edition) can be classified among the reactionary literature of our times. In a day when science and industry have gone to almost ridiculous limits to provide for the physical well-being of the small child (and its mother, as well), we need to be reminded from some quarter that nothing, no matter how sterile or eye-filling, can take the place of adequate maternal affection.

One feels that Dr. Ribble speaks with authority, as well she might, for her observations are backed up by intensive research in the medical and clinical fields, as well as in the common home. She presents clearly and with no display of professional jargon the psychological needs of babies and young children. Furthermore, she offers constructive advice as to how these needs can be met.

The market is filled with literature supplying the mother with the last word on the physical area of Junior's early days. "The Rights of Infants," as the name suggests, indicates that every child needs something more than the

traditional food, clothing, and shelter. That "something else" is within the means of every budget, and the parents need not go to the corner drug-store to find it. It is the old, old product, "Rx Mother Love."

As might be expected, some conflict will be created in the minds of active mothers. In fact this is the only criticism which occurs to this reviewer: too little consideration has been given to the rights of *parents*, or to the reconciling of these two points of view. Even a career woman, however, or one burdened with the care of several other children, can profitably be reminded that for a while at least, consistent mothering will pay rich dividends. This book is recommended as auxiliary reading regardless of how adequate one's library may already be.

RUSSELL DEWART

●
Parent Education—A Study in Family Relationships: Harvey Scott; The Christian Helper, Texarkana, 1946. 192 pp. \$2.00.

Designed as a study course for parents and young adult groups, this book seeks to prepare them for the responsibilities of marriage and the home. The material is arranged in unit form with test questions for class work. Unfortunately it is repetitious and lacking in original thought, being largely a restating of the more obvious pitfalls to marriage and the Christian home. Frequent quotations from the Old and New Testaments are employed to give the final authority. Although it is somewhat elementary, yet it might conceivably be useful as moralistic teaching for adolescents. Its unimaginative style, however, may prove too great a barrier.

To summarize, the book is a well-intentioned if clumsy attempt to meet some fundamental issues. It is improbable, however, that the average, modern parent will find a realistic answer to his questions. The ground is broken, but the author doesn't get down into the sub-soil.

RUSSELL DEWART

●
Enjoy Your Child—Ages 1, 2, and 3: James L. Hymes, Jr.; Public Affairs Committee, N. Y., 1948; 32 pp. 20 cents.

While not designed as a complete handbook for parents of small children, this inexpensive little booklet is recommended as auxiliary reading for anxious mothers with their first child, for over-conscientious parents who have lost the joy of bringing up children, and for those of us generally who need a refresher course in common sense. The over-all philosophy is that in spite of our errors and omissions Nature has a way of winning through regardless. The section on "security" is particularly helpful in that it shows how the proper relationship between parents and children can be established and fostered. Because of its brevity and attractive price the wise parish minister will have several copies available in his parish library. Incidentally, there is a helpful index on the inside front cover.

RUSSELL DEWART

How Life Is Handed On: Cyril Bibby; Emerson Books, N. Y., 1947. 157 pp. \$2.00.

Although written for "children and younger adolescents," this important book also deserves wide reading by parents. The entire process of reproduction is adequately yet simply presented, augmented by helpful and attractive illustrations.

The calm, healthy, objective approach should do much to allay the embarrassment which often handicap parents who seek to "explain" the "facts of life" to their children. This book is a "pastoral aid" and deserves a place in all parish libraries.

RUSSELL L. DICKS

•
Your Own Story: Marion L. Faegre; University of Minnesota Press, 1944. 52 pp. 50 cents.

Originally prepared and published by the Minnesota Department of Health, this excellent booklet is now available for wider distribution. It deals simply and effectively with the story of human reproduction in a style that is both "digestible" and acceptable to children old enough to read. The last eighteen pages are directed to parents.

The approach is primarily one of admiration for nature's remarkable "protective" system. The sperm (for instance), the ovum, and the foetus are kept within the safety of the human body and thus shielded from injury. Like practically all other books for children on sex, the author leaves the process of transferring the sperm to the mother deliberately vague, thus unfortunately forcing the child to resort to infantile sexual phantasies which are not always readily corrected.

Despite this criticism, however, the booklet is highly commended, not only to parents of small children but also to Church Schools, parish libraries, and clergy as a real aid in religious education, particularly in regards to creation. The booklet is profusely illustrated with attractive sketches and drawings.

ROLLIN J. FAIRBANKS

■
This Man and This Woman: Frederick W. Brink; Association Press, N. Y., 1948. 79 pp. \$1.50.

As its sub-title, "A Guide for Those Contemplating Marriage," indicates, this book will be of introductory value to young people who have become engaged. For many clergy, however, who approach pre-marital counseling from a considered Christian point of view, other books will be necessary to supplement what Dr. Brink has to say.

The Christian loses a great deal when, in seeking to make a universal appeal, he limits himself to that counsel which the trained secular worker might offer. Fortunately, the ecumenical Church is becoming a medium through which Christians of many points of view may reach common ground for the setting of life in a distinctly Christian context.

The author has not done justice to Christian marriage in its rightful theological setting. In discussing the Roman Catholic and Protestant views of

marriage Dr. Brink is satisfied to think of marriage as a "ceremony." His extremely broad view of the Church places Protestantism at a distinct disadvantage. "Thus the Protestant maintains that, if the intent is correct, the marriage may be performed with equal validity by a minister, a priest, a rabbi, or a justice of the peace, and still be acceptable to God." One is led to ask, "What is the place of the Church then?" Such a statement in a brief manual designed for young people can only lead to confusion on the part of those anticipating Christian marriage. Fortunately a great many of our young people know better. Having been nurtured individually in "this Holy Fellowship," the Church, they now seek in and through that same fellowship the special means for Christian living in the holy estate of matrimony.

JOHN S. KROMER

■
Five Essays on Marriage: Easton, Pottle, Grant, Pittenger, and Johnson; Cloister Press, Louisville, 1948. 60 pp. 50 cents.

Five leading scholars of the Protestant Episcopal Church have contributed these essays written at the request of that denomination's Joint Commission on Holy Matrimony. In each case the essay is the work of a scholar and educator of wide reputation limited only by the brief compass of this symposium. Here is a series of studies for those concerned to do more than read *about* Christian marriage. The Church has within it greater resources for meeting men's needs today than we usually recognize. These essays offer an opportunity for a historical introduction to marriage and to "the mind of Christ," as well as to the place of marriage in the developing Christian Society.

JOHN S. KROMER

●
A Hospital Prayer Book: Jacks, Lunt, and Girdlestone; Oxford University Press N. Y., 1944. 48 pp. 45 cents.

Published originally in 1940, this third (and revised) edition constitutes a rich source of valuable devotional material, particularly for those who minister to the sick. While Anglican in style (short prayers, many in the form of collects), it should be in the devotional library of every Christian clergyman. The passages from Scripture are extremely well chosen and the meditations are rich in spiritual nourishment. "Faith and Healing" (pp. 34-37) is one of the most religiously sound and intellectually mature meditations this reviewer has ever seen on this subject, despite its sacramental "slant."

ROLLIN J. FAIRBANKS

●
Taking the Cure: Robert G. Lovell, M.D.; Macmillan, N. Y., 1948. 93 pp. \$2.00.

The person who is told that he has tuberculosis and must enter a hospital or sanatorium and "take the cure" comes face to face with such problems as accepting the diagnosis, submitting to absolute bed rest for many months, separation from his home, business, and loved ones, anxiety over the outcome of the treatment. Dr. Robert G. Lovell, himself a victim of tuberculosis, realized at first hand the significance of these problems as he was "taking the cure" in the University Hospital, Ann Arbor, Michigan, and wrote this book for the new

tuberculosis patient to provide encouragement, answer some of the questions that may run through his mind as he begins treatment, and to help him cooperate with those who would aid in his recovery.

Five brief chapters explain in very simple language what tuberculosis is and how it is cured (going into sufficient detail to help the patient understand the *how* and *why* of the various treatments), gives helpful practical suggestions as how to be comfortable in bed and how best to get accustomed to such necessities as the bed pan, stretcher, and various other clinical procedures. It deals extensively with ways of training the "Inner Man" (in order to maintain good mental hygiene) and discusses various problems of training the "Outer Man" (in order to maintain good physical hygiene and good relationships with other persons). Three appendices give detailed bibliographies of books to read, hobbies and recreational activities in which to indulge, music to which one might listen, and directions for games which can be played. Humor and cartoons enliven the book and add to its appeal to the patient who is reluctant to accept his diagnosis and cooperate with his treatment.

The book in manuscript form has been required reading for new patients on the tuberculosis wards of University Hospital for some time because it has proved extremely helpful. It has now been published that it may have wider distribution. The pastor of a tuberculosis patient could not find a more helpful book for his own information and for the patient's welfare.

MALCOLM B. BALLINGER

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Widening Horizons in Medical Education: A Report of the Joint Committee of the Association of American Medical Colleges and the American Association of Medical Social Workers; The Commonwealth Fund, 1948. 228 pp. \$2.75.

It is difficult to review certain books, and this is one. Co-chairmen Jean A. Curran, M.D., and Eleanor Cockerill, with their respective committees, have completed such a thorough study of the social aspects of present-day medical education, that it proves impossible to summarize the results any further. This book itself is a summary, with findings, resulting from replies to numerous questionnaires sent to representative American medical schools, plus field trips made by the co-chairmen.

It reveals an amazingly wide variety of socio-economic orientations given to medical students in the several schools of medicine. At one extreme, the student appears to be given an inter-professional understanding and a knowledge of community resources which will equip him to function adequately to his patients' benefit in a complex community such as society affords today. At the other, judging from the information furnished by some medical schools, the faculty would seem to furnish sub-minimum orientation. The social content of "M.D." may vary considerably! The Report's stress on the inadequacy of pre-professional education, as seen from the point of view of medical education, is certainly timely.

Faculty members of medical, nursing, and social work schools will find this Report stimulating and provocative. Well-informed professional persons in any field will want to take advantage of the comprehensive approach contained within its pages.

HENRY H. WIESBAUER

Psychiatry — Its Evolution and Present Status: William C. Menninger, M.D.; Cornell University Press, Ithaca, N. Y., 1948. 138 pp. \$2.00.

Dr. William C. Menninger (brother of Karl Menninger, *The Human Mind* etc.) has given a clear, concise presentation in three popular lectures of the place of dynamic psychiatry in the life of today. It is his premise that psychiatry has not only contributed greatly to the understanding of man and his interpersonal relationships but that it also has much to offer to many fields of study and activity. Written in clear, non-technical language this book provides an excellent, brief review of the development of psychiatric thought and of the present day working relationships of psychiatry with medicine, psychology, social work, anthropology, and religion. An outline is given of the major concepts of psychoanalytically orientated psychiatry which the uninitiated will find useful and several representative mechanisms are given illustrating man's struggle with emotional conflicts. The contributions that psychiatry can offer are suggested for the fields of education, industry, criminology, penology, and public health.

This book implements the feeling that many ministers are coming to have that they should know more about the dynamics of personality. Psychiatry, even in its present early stage of development, is shown to have great potentialities for dealing with problems of the contemporary social order. Education, for example, needs to be thought of in terms of emotional and social adjustments instead of merely as intellectual development, and students of penology need to learn to regard social misbehavior as a symptom of a disturbed personality.

Because the book is so brief, the presentation is illustrative rather than exhaustive but it is well documented and carries copious annotated footnotes referring to more complete discussions. Religion and psychiatry are presented as being nonconflicting with goals that are closely allied.

ROBERT C. LESLIE

Hospital Chaplains — An Historical Synopsis and Commentary: William Martin Drumm; The Catholic University of America Press, Washington, 1943.

This interesting book is a dissertation submitted to the Faculty of Canon Law of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Canon Law. Obviously the focus of the dissertation is concerned with the laws of the Roman Catholic Church, having to do with the important ministry to patients in hospitals. It will prove of interest especially to the non-Catholic clergyman who will respect the careful and considerate thought and rulings regarding the clergy, staff, and patients in the "hotels of God".

In his final chapter Father Drumm writes briefly of the qualifications which hospital chaplains should have, as they are outlined in the canons. These qualifications are stated in rather personal terms — "character, knowledge, virtue, prudence and experience which are demanded both by the common and the particular law". One misses an emphasis on special professional training which many of us believe deepens and broadens the Christian ministry of a hospital chaplain, enriching and making more effective whatever native gifts and personal character a man may have been given and developed.

HENRY H. WIESBAUER

NOTES AND COMMENTS

A recent international meeting of pastoral significance was that of the General Assembly of the International Union of Family Organizations, which was held in Geneva during July. A descriptive booklet is reportedly available from the Secretary-General, 28 Place Saint Georges, Paris.

A six-day workshop for ministers, dealing with "Human Relations in Industry," was held at Cranbrook School, Bloomfield Hills, Michigan, beginning June 7. It was sponsored by Wayne University.

The Rev. Robert Dahl of Forest Park, Illinois, has been appointed Chaplain of the Wesley Memorial Hospital, Chicago, succeeding Rev. Russell L. Dicks. Chaplain Dahl is an alumnus of the Institute of Pastoral Care, having studied at the University Hospital in Ann Arbor, Michigan.)

Hospital chaplains will find *The Personal Prayer Book*, edited by Chaplain Ralph D. Bonnacker, very useful. It consists of a pocket-size, heavy envelope cover and an assortment of appropriate, loose-leaf prayers which can be readily inserted. The chaplain's name and that of the hospital can be printed on the covers. The loose prayer sheets enable one to "prescribe" specific prayers. It is published by the Cloister Press, Louisville, Ky.

Handicaps is a new publication dealing with material of interest to those burdened with physical handicaps. It is published by the Handicap Publishing Co., 1017 15th St., N.W., Washington 5, D. C.

The Brethren Publishing House of Elgin, Ill., is offering a 32-page booklet by Warren D. Bowman, entitled *Counseling With Couples Before Marriage*. The price is twenty-five cents.

The Planned Parenthood Federation of America (501 Madison Ave., New York 22) has issued a helpful booklet for prospective mothers, entitled *Planning to Have a Baby?* The price is ten cents.

When You Adopt a Child is another good booklet and can be secured from the Government Printing Office, Washington 25, D. C. The cost is ten cents and the catalog number is FS 3.210:13.

Some helpful devotional booklets are being issued by the Upper Room (1908 Grand Ave., Nashville 4, Tenn.), under the titles "Prayer Series" and "Comfort Series."

The Rev. Rollin J. Fairbanks has been appointed Assistant Professor in Practical Theology and William Lawrence Director of Field Work at the Episcopal Theological School, Cambridge, Mass. These new duties will still permit Professor Fairbanks to continue as executive director of the Institute of Pastoral Care, editor of *The Journal of Pastoral Care*, and lecturer on pastoral care at Harvard Divinity School.

Excellent clinical training opportunities continue to be offered by the Council for Clinical Training, Inc., 2 East 103rd St., New York 10. An illustrated catalog will be furnished upon request.

Two courses in clinical training, one of three months and the other for twelve months, are being offered at the Norwich State Hospital, Norwich, Conn., under the supervision of Chaplain Earl F. Mathewson. The longer course is restricted to graduate students.

Another newly appointed chaplain is Rev. Robert Trenery who is now Protestant Chaplain of the City Hospital in St. Louis, Mo. Chaplain Trenery received his clinical training under Rev. Russell L. Dicks whom he assisted for a year at the Wesley Memorial Hospital in Chicago.

Two six-weeks clinical courses are being given again this year by Andover Newton Theological School, at the Boston City and the Massachusetts Memorial hospitals. Chaplains John Billinsky and Leicester Potter are in charge.

We regret the omission of the publisher's name (Appleton-Century Co.) from the review of *Social Pathology* by John Lewis Gillin which was published in the Spring issue of the *Journal*.

How To Live With Parents is a clever booklet published for young people by Science Research Associates (228 So. Wabash Ave., Chicago 4). The cost is seventy-five cents, and the authors are Gladys Gardner Jenkins and Joy Neuman.

Another new appointment in the chaplaincy field is that of the Rev. Paul K. Potter who will serve at the University of Iowa Hospital.

An excellent statement of the goals and methods of the Pastoral Counseling Centre at Holy Trinity Church in Toronto is now available in a one-page mimeographed statement. Copies may be secured from The Rev. Bernard G. Buley, 1 Park Street, Port Credit, Ontario, Canada. Send an International Reply Coupon for return postage.

Those interested in learning more about Judaism will find the pamphlets issued by the Commission on Information About Judaism to be very helpful. Complimentary copies will be sent upon request. The address is Merchants Building, Cincinnati 2, Ohio. Nos. 1, 19 and 34 should be of particular interest.

Another Federal booklet now available from the Superintendent of Documents (Government Printing Office, Washington 25, D. C.) is *Parent Education Programs*. The catalog number is FS 5.7/a:P215. Send ten cents.

"The Religion of the Post-War College Student" by Allport, Gillespie and Young has been reprinted from *The Journal of Psychology* and is now available from The Edward W. Hazen Foundation, 400 Prospect Street, New Haven 11, Conn.

The "Children's Court of Conciliation" in Los Angeles reports that in slightly more than 37 percent of the cases brought to its attention over a two-year period a reconciliation was attained and homes re-established. All proceedings are strictly informal and confidential, and all records and files are sealed. The presiding magistrate is Judge Georgia P. Bullock, and Miss Margaret C. Harpstrite is commissioner and director.

Those who are interested in the ministry of healing or so-called "faith healing" may wish to communicate with The Fellowship of Saint Luke, 2243 Front St., San Diego 1, Calif. The Fellowship publishes a monthly magazine entitled *Sharing*.

● One of the best inexpensive booklets on sex relations in marriage is Butterfield's *Marriage and Sexual Harmony*, published by Emerson Books, Inc., (251 West 19th St., New York 11). The cost varies from fifty to twenty cents per copy depending upon the quantity ordered. Postage is extra.

The Rev. William Keefe, formerly of Boston, has begun his new duties as chaplain of the Montana Deaconess Hospital in Great Falls, Montana. Chaplain Keefe secured his clinical training with the Institute of Pastoral Care and his doctorate from Boston University.

● Further comment on the "Kinsey Report" is available in a digest of papers which were presented at a conference sponsored by the American Social Hygiene Association. The digest can be secured from *Survey Monthly* 112 E. 19th St., New York 3. The cost is ten cents.